

Christian Reflector.

H. A. GRAVES, Editors.
E. WORTH,

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The Editors' Table.

General remonstrance of men; even among of daily life; Gentle comrades, kind advice; who can wish better? Martin Pughar Tupper.

EXPLANATIONS.—A Sequel to 'Vestige of the Natural History of Creation.' By the author of that work. New York: Wiley & Putnam. 1846. This is a volume of one hundred and forty-two pages, of clear, open type, on fine white paper, neatly bound in cloth, but with *uncut* leaves. The former work of the author met with a warm reception in the world of letters. It was severely handled by the reviews. He has therefore been induced to take up the pen for the purpose of endeavoring to make good what is deficient, and re-asserting and confirming whatever has been unjustly challenged in his previous book. Those who have read the 'Vestige,' and its reviews, and desire to know how the author replies to the objections arrayed against it, can here have their curiosity satisfied.

Men Accountable for their Faith.

'The Biblical Repository and Princeton Review' for January, 1846, has come to hand. The titles of its articles are, 'The Law of Human Progress—Struther's History of the Relief Church—Accountability of men for their Faith—The Original State of Man—The Raising of Lazarus—Coit's Puritanism—Theories of the Church—Attraction of the Cross, and Short Notices.' From the third article, we make the following extracts:

It is contended, that we cannot be held responsible for our opinions, because they are irresistibly determined by the evidence in view of the mind, and are wholly independent of the will. In the words of the author himself: 'those states of the understanding which we term belief, doubt, and disbelief, inasmuch as they are voluntary, nor the result of any exertion of the will, imply neither merit nor demerit in him who is the object of them. Whatever be the state of a man's understanding in relation to any possible proposition, it is a state or affection devoid equally of desert or culpability.' The nature of an opinion cannot make it criminal. In relation to the same subject, one may believe, and another doubt, and a third disbelief, and all with equal innocence.' Here, as well as in other places, the broad ground is assumed by the author, that no error of opinion, however great, can imply any demerit in the subject of it; and that one man may adopt, and another may reject, any conceivable proposition, and yet both be equally innocent. This ground is as broad as that taken in a recent work by Lord Brougham, who supposes that Voltaire may have been perfectly fair and honest in his inquiries after truth, although he happened to come to the conclusion that there is no God. Even this monstrous opinion, if we may believe the writer in question, implies no demerit in him who is the subject of it. We propose to examine the reasoning on this position is founded.

However plausible it may appear at first, it is liable to several irreconcileable objections, besides being radically unsound in itself. In the first place, it may be used with exactly the same degree of plausibility to show that we are not accountable for our affections. Love and hate are involuntary, as independent of the will as is belief. As the latter is determined by the evidence in view of the mind, so the former are determined by the object under contemplation. If an object, however amiable and lovely in itself, should happen to excite our aversion, it is no more in the power of the will, by an immediate exertion of it, to prevent such an emotion, than it is by a like effort, to resist the influence of evidence. If there is no free agency in the one case, there is none in the other. Hence, the same kind of logic, which the Essay employs to absolve us from all accountability on the score of belief, may be, and indeed often has been employed, to demolish the whole foundation of human responsibility.

In the second place, when it is said, that belief is involuntary and does not depend on the will, the language is ambiguous, and deceives by its ambiguity. It is true, that belief is independent of the will, in one sense; but in another, it is, in many cases, most absolutely dependent upon it. With evidence in view of the mind, it is impossible by an immediate exertion of the will, to resist the influence of that evidence. Opinion, it is admitted, is wholly beyond the control of a direct act of volition. Yet, by bringing all the arguments and lights within our reach, to bear upon the mind, we may indeed ourselves to believe some things, rather than their opposite. This we may do in relation to all those questions, the one side of which is more strongly supported by evidence than the other. All that is necessary to control our belief right in such cases, is a steady and supreme regard for truth. Hence, it clearly appears that belief does, in regard to the class of questions above mentioned, depend upon the will, upon a virtuous exercise of the will.

Here the question arises, is this mediate dependence of belief on the will, the only kind of dependence required, to render us accountable for what we believe? The answer must appear obvious, if we only consider how few of those things for which we are accountable can be accomplished by an immediate exercise of the will. You cannot gratify a single appetite, or produce a single change in the external world, by a direct act of volition. You cannot hurt the hair of a

man's head by such an effort of the will; but take a suitable weapon, and you may destroy his life. Now, who would say, that because such an act is independent of an immediate exertion of the will, you would not be accountable for its perpetration? Who would say, that you would not be liable to blame for the commission of murder, because it was not in your power to execute the deed by a direct or immediate act of volition, but you were under the necessity of using a deadly weapon in order to accomplish your purpose?

Every body must see, at the first glance, that such a position would be absurd; yet it is precisely the position assumed by those who contend, that a man is not accountable for his belief, because he cannot control it by a direct act of the will, and must resort to the use of means in order to do so.

In the foregoing remarks, we have taken it for granted, that there are some opinions which have a preponderance of evidence in their favor; and that it is only necessary to examine them with a fair and candid mind, to be compelled to assent to them. But this supposition may be denied. Indeed, the author of the *Vestige* in question, expressly declares, that there is no subject, about which two men, equally upright and sincere in pursuit of truth, may not arrive at opposite conclusions. Is it not wonderful that after such a dissertation, we are accountable for our belief? After having declared all opinions to be equally uncertain, is it not too late for the author to hold up any dogma as unquestionably true?

It is difficult to conceive that the advocate of such a doctrine is not trifling with his fellow-men. He tells them, in effect, that notwithstanding all he may advance in favor of his own doctrine, another individual, equally dexterous with himself, might say just as much against it. He proclaims to the world, that however it may be with others, the search after truth is not a serious business with himself; and that if any thing should happen to appear more true than another, it is only because it has been so fortunate as to enlist a more adroit special advocate in its favor. It is not because it is really more true in itself. He does, indeed, turn the work of his own hand into ridicule, and send it out into the world labelled with the jest: 'Herein is contained a very rational belief, that there is no rational belief.'

In the third year of Queen Elizabeth's reign, one William Geffrey affined one John Moore to be Christ; but they were both whipped out of that presumptuous opinion, 1561.

In the seventeenth of Queen Elizabeth, the sect of the family of love began, 1575, but it took no deep root.

In the twenty-first of Queen Elizabeth, one Matthew Hamton was burned at Norwich for denying Christ to be our Saviour.

In the thirty-third of Queen Elizabeth, one William Hacket was hanged for professing himself to be Christ, 1591.

In the ninth year of King James, the eleventh of April, 1611, one Edward Wightman was burned at Litchfield for Arianism.

Light in the Midst of Darkness.

The following graphic description of an imposing Popish custom, by which the imaginations of the faithful are captivated, and their passions aroused, through the medium of their senses, is taken from 'Headley's Letters from Italy.' A sprinkling of keen irony gives it a spicy flavor.

It is a principle in all Catholic ceremonies, never to wind off gradually, as is so frequently the case among Protestants, but to have the last display the most magnificent of all. Thus, on Easter Sunday, the closing up of Holy week, the Papal throne crowds its entire pomp into ceremonies, and as, during the day, the interior of St. Peter's has done its utmost to magnify its Holiness, so at night the exterior must do its share of glorification. This great building, covering several acres, is illuminated on its entire outer service. It is caused by suspending four thousand four hundred lanterns upon it, covering it from the dome down. To accomplish this, men have to be let down with ropes over every part of the edifice, and let dangling there for more than an hour. Even from the base of the church, they look like insects creeping over the surface. Hanging down the precipitous sides of the immense dome standing four hundred feet high in the air, is attended with so much danger, that the eighty men employed in it, always receive extreme uncircumstance before they attempt it. The last sacrament is taken, and their accounts settled both for this world and the next, so that death would not, after all, be so great a calamity. The Pope must anoint the people, and glorify their reign, though he hazard human life in doing it. But he has the magnanimity to secure the sufferer in the next world. If a rope break, and the man is crushed into a shapeless mass on the pavement below, his soul immediately ascends to one of the most favored seats in paradise. He fell from God's church—he died in the attempt to illuminate it, and in obedience to God's vicegerent on earth. How can the man help being saved? But to make assurance doubly sure, the Pope gives him a passport with his own hand, which he declares St. Peter, who sits by the celestial gates, will most fully recognize. This is very kind of the Pope. If he kills a man, he sends him to heaven, and secures him a recompence in the next world for all he has lost in this. The ignorant creature who is willing to undertake the perilous operation for the sake of a few dollars wherein to feed his children, believes it all, and fearlessly swings in mid heaven, where the yielding of a strand of the rope would precipitate him where the very form of humanity would be crushed out of him.

But one forgets all this in looking at the illuminations, which it is impossible to describe. There are two illuminations. The first is called the silver one, and commences about eight o'clock in the evening. These four thousand four hundred lamps are so arranged as to reveal the entire architecture of the building. Every column, cornice, frieze and window—all the details of the building, and the entire structure, are revealed in a soft, clear light, producing an effect indescribably pleasing, yet utterly bewildering. It seems an immense alabaster building, lit from within. The long lines of light made by the columns, with the shadows between—the beautiful cornices glittering over the darkness under it—the magnificent semi-circular colonades all inherent with light, and every one of the one hundred and ninety-two statues along its top surmounted with a lamp, and the immense dome rising over all like a mountain of molten silver, in the deep darkness around, so completely delude the sense that one can think of nothing but a fairy fabric suddenly lighted and hung in mid-heavens. This effect, however, is given only when one stands at a distance. The Pincian hill is the spot from which to view it. All around is buried in deep darkness, except that steadily shining glory. Not a sound is heard to break the stillness, and you gaze, and gaze, expecting every moment to see the beautiful vision fade. But it still shines calmly on.

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(No. 6.)

CHRISTIAN REFLECTOR.

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HENRY UPHAM.

do it on Sunday, and then they can lie still one day and not take it out of teaming, days?

No. 3. 'What a good day is Sunday! If it were not for this day, what could I, poor soul, do? It is all work, work, work, through the week, and no time for rest. On Sunday a fellow can keep his bed. Or, if he has a little business abroad, or wishes to visit his father's or his wife's relations, he can attend to all these things, and not hinder his work. Some there are who have to work in factories. On Sunday they can ride out a few miles, to take the air and see the country. I think well of Sunday.'

For the Christian Reflector.

Tract Society.

The American Tract Society, at the end of the third quarter of the Society's current year, January 15, had received for sales of publications and in donations \$92,433.00, being very nearly the same amount as for the corresponding months of the year preceding. The issues of publications in the same period amounted to \$90,493.30, of which 14,353,342 pages, value \$9,572.23, were grants for the destitute. The number of cooptees and agents for volume circulation in commission was 129, laboring in 29 States and Territories, chiefly in the most destitute parts of the country. There was due on bills sanctioned and notes payable before April 15, \$9,127.81; estimated expense of sustaining cooptees and agents for the remaining quarter \$14,000; grants for the destitute \$6,000; balance of \$20,000 for foreign and pagan lands remaining to be raised, upwards of \$16,000—making upwards of \$46,000 which will be needed in donations before April 15, the close of the Society's financial year.

Look to Jesus.

The secret of the pre-eminent piety of Paul and the primitive Christians, is all explained in one single expression of the sacred writer, 'Looking unto Jesus, the author and finisher of our faith.' At all times, and under all circumstances, they knew nothing but Jesus Christ, and him crucified. Yet they had not so much as then. Some of the old preachers, and indeed most of them, were so occupied with other things than the ministry, in order to obtain a living, that much of their preaching was not such as would now be very interesting to most of our hearers, but it had a highly religious character, and indicated that the preachers, if they had not read many other books, had much thumbed their Bibles on their knees. The fact is, the circumstances of our fathers compelled them to live to God, and made them less influenced by the world. The Baptists of this Commonwealth, fifty, and indeed thirty years ago, were held in far different estimation from what they are now. At that time, no one suggested not that a Baptist would, or ought, to be Governor of Massachusetts. But how changed the times, when we have a Governor, and another candidate for that high office. Never was there such a remarkable alteration in any other denomination or people, without a corresponding alteration in its ministry. The honorable and virtuous men, in some cases, to disseminate the fathers, while they were men of whom the world was not worthy. Comparison is sometimes dangerous; those to whom I have referred, have compared themselves with the wrong part of our father's character—their education, and indeed their piety and unbending integrity. Another consideration that had some bearing, is seen, or may be, in the fact that some of our ministers have not drunk so much as then. The fact is, the circumstances of the preaching of our fathers, while they were men of whom the world was not worthy. 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substance or our endeavors. We are giving the gospel another push, until, by the blessing of God, it will encompass the earth and fill every land with thanksgiving and praise."

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, FEBRUARY 5, 1846.

TERMS—\$3 per year; \$3.50 if unpaid within 3 months.

THE INFLUENCE OF THE CLERGY UPON EDUCATION AND BENEVOLENCE.

The ministers of the gospel have greatly increased their influence and usefulness by their contributions to our national literature. It is true that American literature is as yet young and limited. On this account the English Reviews tauntingly tell us we have no national literature. They are mistaken. We have a literature which is highly honorable to a nation so young, and who instead of being allowed peacefully to cultivate the arts and the sciences, have had to subdue a wilderness to make a home, and then incur painful and protracted struggles for national existence and independence. Elaborate and valuable works in philosophy, history, biography, medicine, law, theology, poetry, and the various natural sciences, have been produced by American writers. To these the ministers of the gospel have made large and important contributions. Among these contributions are some which have taken a high rank abroad, and others which have been translated into several different languages—an honor bestowed only upon works of intrinsic merit. In our literature is embraced a considerable number of periodicals, reviews, magazines, and journals, of an elevated character, which contain a large amount of instructive matter upon numerous important subjects. Their contributors are the best educated and most talented men of our land. Yet a considerable portion of the most valuable articles which these reviews contain, were furnished by clergymen.

But with subjects connected with their own profession are they most familiar, and on them have they written the most largely. The numerous volumes which they have produced on critical, doctrinal, and practical theology, are among the most useful books in the land. They exert a powerful influence, of a directly moral and religious character. Without naming others, it will be sufficient to mention the discriminating and powerful discussions of the two Edwardes, the clear, orthodox delineation of true Religion by Bellamy, the arousing appeals of Davies, the argumentative sermons of Dwight, the Calvinistic discourses of Emmons, the soul-stirring addresses of Beecher, the minute description of sacred topology by Robinson, the critical phiology of Stuart, the commentaries of Barnes, and Bush, and Ripley, the beautiful delineations of practical piety by the Abbotts, and the valuable analytical works on moral and political science by Wayland. This list of honored names might be greatly extended.

The works which have been written by clergymen are adapted to all characters and conditions of men. They commence with the child in the nursery, and place before him, in the most simple manner, the interesting stories of the Bible; as he advances, they prepare for him works of a little higher character; when he becomes a young man, they put into his hand a book on the dangers, or duties, and responsibilities of young men; if he is careless, serious or pious, they furnish him with appropriate instruction; if he is afflicted, they offer him consolation; if he is a backslider, they labor to reclaim him; and if he is ignorant with reference to Christian duties or privileges, they impart to him the knowledge in which he delighted; if one is imaginative, in love with the beautiful and the grand, under the inspiration of their muse, they furnish him with sacred song; they pluck fair flowers from "Sion's brook that flows by the oracles of God." If another is a plain, matter-of-fact man, they lay before him plain substantial history. If he possesses critical acumen, which seeks to understand the niceties of language, they put into his hand grammars, lexicons, and learned works on critical exegesis, which he may study to his heart's content. Thus their works are adapted to all classes, ages, and mental character; and so numerous are they, that from them is constantly pouring forth a wide, powerful and healthful influence.

The usefulness of the ministry is evinced by the fact that they have been pioneers in various kinds of moral reformation. They were the earliest and most efficient friends of the temperance reform. When the use of spirits was universal throughout our land; when decently decked our sideboards, and were regarded as indispensable to the furniture of a dinner table; when wines and spirit were copiously drunk at weddings and funerals, at the meetings and partings of friends, in the field and in the shop, in the house and by the way; when, in winter, they were taken for their warming properties, and in summer, for their cooling virtues; when in wet weather they were supposed to counteract the effects of dampness, and in dry weather to produce a healthful moisture; when it was that were heard some of the first and loudest warnings? Where was it that were uttered in startling tones the cry "there is a serpent in the bowl! there is death in the pot! touch not, taste not, handle not?" It was in the pulpit. The ministers of religion stepped forward and sounded the note of alarm, which has echoed and re-echoed, until its reverberations have reached every village and hamlet in our land. They assisted to arouse the slumbering energies of the genus of temperance, who, girding themselves like a strong man to run a race, commenced his course, and under whose giant steps the land trembled, the guilty turned pale, the people were aroused, and rising in their might shook from themselves the fetters, declaring that they would be free. In proof that ministers of the gospel struck some of the first and heaviest blows against the sin of intemperance, we refer to the thrilling temperature addresses of Beecher, to the clear and conclusive arguments of Dickens, and the deeply affecting reports of Edwards. From the ranks of the clergy, also, were drawn a number of the early agents of temperance societies, by whose lectures and labors, public attention was directed to this subject. It is also asserted by some of the projectors of the Washingtonian movement, that the origin of their society may be traced to the influence of a lecture delivered by a clergymen.

It becomes, then, pre-eminently unjust, for those who are at present enjoying the benefit of the temperance reformation, to rise up and condemn the ministers of the gospel as behind the age—as not interested in their glorious cause. To such it may be said, ye are despising that wherein ye are bestowed a labor. Other men labored, and ye have entered into their labors. The ministers of the gospel broke the ground and sowed the seed, and ye are following in their steps, gathering in the sheaves. Is it not, then, supererogatory ingratitude to the production or development of genius. It is a happy circumstance for the world, and not less so for the fame of "one John Milton," that he did not happen to be born in this book-making age, or to first breathe the vital air at Nantucket. Had this calamity befallen him, it is more than probable that his Paradise Lost, would have been pronounced iniquitously by all who make any pretension to literary science; and if it had the good or ill fortune to have crossed the Atlantic, it would have been regarded as so much

ties for the melioration of the condition of the poor. The first tract written for gratuitous circulation in the city of New York, was written by Rev. Dr. Stanford, a Baptist minister, and published at the joint expense of himself and the Moravian minister of that city. This fact was related to us by one who was personally acquainted with both these clergymen. Besides, a large proportion of the tract published by the American Tract Society, and by the Tract Societies connected with particular denominations, were prepared by ministers of the gospel. They also are annually chosen as the active officers of these large and useful benevolent societies. In consequence of their known interest in these institutions, they are usually selected to give a seat and impulse to their public amanuenses. Is it in the least degree probable that if the ministers of Christ had thrown their influence against these institutions from their origin to the present time, that they would have attained to any thing like their present ability and usefulness? By no means. They are indebted, in a great degree, to the zealous, persevering, and efficient co-operation of the clergy, for the elevated position which they occupy among the institutions of our land, and for the life-giving influence of which they are the radiating centres. So much so is this the case, that a history of the benevolent societies of this country for the last thirty years, would be a history, for the same time, of the American clergy. And as no one can reasonably deny that these institutions have proved a blessing to the nation and the world, they may appropriately be referred to as the proofs of the usefulness of the clergy. They present themselves like so many monuments, erected to the honor of the ministers of Christ.

But in their peculiar sphere as the preachers of the gospel, and the overseers of the church, is the usefulness of the ministry the most conspicuously seen. By interpreting the Bible, by urging the claims of God upon the conscience, by unfolding the plan of salvation and inviting men to believe in Christ, by introducing the services of religion at funerals, and weddings, and festive occasions, by defending the truth against the inroads of heresy, by building up a strong bulwark of evidence around Christianity to ward off the attacks of infidelity, and by taking the oversight of the flock of God, and guarding their purity and directing their discipline,—has the ministry been constantly exerting a wide religious influence.

To the exercises of the sanctuary, as at present conducted, must be mainly attributed the general observance of the Sabbath in this community. What would have been the present character of the New Englanders, if from the settlement of the country to the present time there had been among them no ministers of the gospel?

Suppose that all the books which have been written by them for Sabbath school families and general readers had never been written; suppose that all these addresses and sermons which they have delivered had never been delivered; suppose that all the prayers which they have offered, had never been offered; and all the influence which as ministers, they have exerted upon individuals, families, and communities, had never been exerted; what would be the character of this community now? There would be no houses of worship, no Sabbath schools, no religious observance of the Sabbath, and no practical regard for God and his ordinances. The community in general, would be given up to worldliness and ungodliness, worse than the inhabitants of New Orleans or of Paris. For the religion of the New Testament cannot be sustained in any community, without the ministers of the gospel. Their appointment is not a matter of fancy, but of necessity. Hence, if the ministry were to be abolished from the present time; if there were to be no more sermons, prayers, no addresses, no more books written, no more influence exerted by ministers, as such, only a few years would roll away, before we should be practically a nation of infidels.

If the views, which we have now presented, be correct, it follows, that those who have arrayed themselves against this class of the community, who are laboring to destroy public confidence in them, and to counteract their influence, are engaged in a work inglorious to themselves, and injurious to the best interests of the nation and of the world.

THE GOLDEN RULE.

That precept of our holy religion which teaches us to "do to others as we would have them do to us," is very appropriately termed the golden rule. It is a word fitly spoken, as the wise man says, "is like apples of gold, in pictures (or baskets) of silver." Although this rule of conduct is as much as any is practical in the system of divine revelation, it nevertheless supposes a feeling in the bosom of all who obey it, that proves them subservient to whatever is practical in that system. If it does not teach us to "love God with all our heart, mind, and strength;" it inculcates the duty of loving our neighbor, or fellow-creature of the human race, with as much heart, mind, and strength "we exercise upon ourselves;" which cannot be done, or is not likely to be, by one who is not governed by a principle of supreme love to God.

Hence, this rule contains much of the essence, if not the very quintessence of that religion which has been sent down from heaven to earth. It is emphatically the golden rule of morals. Above all other rules for the regulation of human conduct, this deserves to be inscribed with letters of gold before the eyes of men, and to be indelibly impressed upon their hearts, that it may exert its proper influence upon all their internal emotions, as well as external conduct. Were there no other internal evidence of the divine origin of the sacred Scriptures, the simple fact that this principle is revealed only in them, strongly impresses us with the conviction that they are divinely inspired.

This rule is the fruit of a tree not indigenous to the soil of this corrupt world; and its existence here can be accounted for upon no other supposition than that it fell from some overhanging bough of the tree of life, whose lofty height overtopped the walls of the celestial city, and whose tendency, according to the principles of moral gravitation, was to alleviate subtile distress, and nourish the sentiments of common justice among men. Its nature and tendency are worthy of such an origin. It is indeed, yet, designed, for the case of each individual of our race.

It is a general truth, as extensive in its application as the existence of man. It is a general truth, we say, and yet of particular application to all the various cases of individual intercourse among men. It is a truth, as the narrow range of man's intellect had never so clearly deduced from a sufficient number of facts, by any process of generalization, as to have asserted it as a general law in morals. But the Bible reveals it in one simple sentence: "All things whatsoever ye do that men should do to you, do ye even so to them." And do you ask for a reason? It is ready at hand: "For this is the law and the prophets." (Matt. 7: 12.) That is, this precept contains the essence of all the law and the prophets, as the rule of human conduct. This simple reason settles the claim of this precept, at once, for superiority over all the precepts of mere human wisdom.

He writes as if we were referring to the teachableness and sagacity of some of the lower ani-

mal. How humiliating is the reflection that the degraded condition of the slaves justify such representations.

His next paragraph presents a motive for educating slaves which to us is abhorrent: "The value of slaves instead of being lessened by any of the institutions that I recommend, would be increased—sometimes doubled. They would be more faithful, more effective!" We capitalize the important words. Their price will be raised in the market. If this be so, then slaveholders could not pursue a more economical measure, than to import some of the surplus teachers from the free States, and turn over to them a number of their slaves, and have them fitted for market. It would be like sending cattle into a clover field.

It may be said that the meaning of the writer is, that education will increase their usefulness.

Why then, did he not say so? "Usefulness" was the very word to have been employed. This may sustain the relation of cause to "value," as the effect, because the value of a slave is dependent upon his usefulness; that is, upon his disposition and ability to labor. Be it either way, it develops the Southerner's mode of thought. Slaves are highly by many as valuable or valuable and grace.

"Aid me, need have,

Or cannot sing, sing, sing,

Thy endures, God is truth, I ask, and ask

In Jesus' name, whose praise attempted, I

Successfully may in numbers sweet

As angels sing, to end of time."

[Page 46.]

The fulfillment of the Promise in the Incarnation; and the anticipated restoration of the race as the result of Messiah's triumph, unite thought and metaphor with singular gracefulness. Thus

Commencing with the announcement of the Prophets, he traces the Saviour through the prominent incidents of his life to the last decisive conflict with the powers of darkness; the mystery of Gethsemane and the Cross; the power and glory of his resurrection, and triumphant ascension to the Mediatorial throne. The destruction of the Infants of Bethlehem by order of Herod, and the touching lament of Rachel, is peculiarly forcible, and breathes the spirit of pathos.

"Unholy sinners! do me to see

Their children to them and slain, by men

(If men they be, I blush to call them such.)

Of iron hearts, with whom tears, nor prayers

Prevail. Thrice happy bairns, from stile to stile

Of life to the grave, and in this

Alone—for Christ's sake slain, for Christ's sake bless'd

As martyrs, though unconscionable in works

As heathens, though in sin, a will

As heathen, though in sin, a will

As yet, the Baptists have not gone to the last resort of freedom, the ballot box, but when they do, it will require no prophet's ken, to foretell the result.

Grace Church (Episcopal,) is so nearly finished that the pews have been sold, and the choir, in several cases, sold for \$400. About two hundred, out of two hundred and twelve pews, were sold. The two highest pews were valued at \$300, to which add the price bid for choice, \$400, and it will be about the price paid for the highest pews in Dr. Dewey's church, near by, a hundred thousand dollar house.

Grace church is located at the upper end of Broadway, where the street sweeps to the left, and brings the building in sight from any point down street for the distance of two miles. A better place to show off a building could not have been chosen in the city, and the style of architecture, being the *flamboyant* style of the Gothic order, makes it an object of great attraction. The building is of white marble, excepting the spire, which is of wood. The spire is surmounted by a cross which is come to be a fashionable ornament among the Episcopalians. The building is in the form of a cross, 144 1/2 feet by 100. The top of the cross on the spire, is 220 feet from the ground. The appearance of the interior of the edifice is very much like a fairy scene; and if it be desirable to worship in a cheerful place, that end is accomplished here.

Literally a flood of light comes pouring in on the congregation from every side through stained glass, of the most brilliant colors, bright yet soft. The pews are of black walnut, and the panels correspond with the style of the house. Some of the leading men of this congregation belong to old Knickerbocker families, and are very wealthy. Dr. Taylor is pastor of the church, and one of the leaders of the Evangelical wing of the Episcopal division of the Christian army.

Sleighting in New York, comes once a year, and makes a short stay. We had three days of it last week, and I doubt not, if horses could speak, they would tell us they were heartily glad it continued no longer. Think of 400,000 people doing all their sleigh-riding in three days! Imagine the joyous feelings of those who were fortunate enough to get a team, in the great scrabble, and are flying out over the Avenue almost like the wind. Broadway is filled with stages and cutters of all shapes. Kipp and Brown turned out a large sleigh with Oregon for its name, and all the people, of all parties, men, women and children, were for the whole of Oregon, and immediate occupation almost without notice. A stage sleigh is never full, and with seats for eighteen will often carry forty. It seems to be the general understanding that whoever rides on such occasions, goes on a frolic, and lays aside the usual forms of etiquette. The rule for filling up is this; a row of gentlemen on the seats, with ladies in their laps, the intervening space to be filled by persons standing, the guards to be occupied by as many as can stand on them, and the balance with the driver. It looks like a swarm of human beings, dragged through the streets by four horses; a stranger would be puzzled to know what they stood on.

No thoroughfare on this continent presents a scene like that on the third Avenue in this city, in sleighing time. It is the road to Harlem eight miles distant, and there is a continual stream out and in, from near noon till daylight, of all sorts of people in every kind of conveyance, from the clam boy with his three dollar horse and a rough box on runners, to the gentleman of fortune with his four hand and servants in livery, himself buried in costly furs and gliding along in a gaily painted cutter. The high and the low, the rich and the poor, the learned and the ignorant, the noble and the ignoble, the virtuous and the vicious, the profane and the religious, the native and the foreigner, all ranks, all trades, all professions, all nations, and all colors, jostle each other on this wide Avenue.

A love for the fine arts has always been considered an evidence of increasing refinement among the people who indulge it, and I must confess I am greatly pleased that it has so grown among Baptists as to warrant the publishing of Dr. Judson's portrait by three different establishments.

I doubt not the tastes of all will be gratified by the variety of pictures that will be presented, and that the publishers will be well paid for the efforts to gratify so laudable a curiosity. I cannot help thinking, in this connection, of a scene I witnessed in a Roman Church in the city of St. Pierre, and I mention it by way of caution.

In the walls of the church were hung pictures representing scenes in the lives of the holy men of old, and looking at them I saw women come in and worship them.

The American Tract Society received during the last quarter \$92,433, about the same amount as last year, and they will need before the 15th April next \$46,000 to pay the expenses of the last quarter of the year. This is one of the most useful institutions in the country, and should not be allowed to want funds when the evidences of its usefulness are so multiplied.

Haz.—The Mayor of this city, has recently sent a message to the Board of Aldermen recommending that the city be fortified. He thinks that the threatening aspect of our foreign relations justify the measure. Whatever may be the true state of affairs, one thing is certain, the effect is to break down business. For several weeks, packets to Europe have found it difficult to get freight enough for ballast. While nations are looking hard at each other and talking about war, and fighting quite in earnest. Day before yesterday morning, a person interested in the New Mirror, by the name of Clason, attacked Bennett, of the Herald, and gave him half a dozen with a whip.

Gen. P. Morris, as well know as a songster, has retired from the New Mirror, and will shortly publish a dollar weekly to be called the National Press.

Arrest of Slave Ships.—The Sierra Leone Watchman, of the 8th of August, says: "Commening from the period when the strength of the squadron was augmented by the addition of steam power, (being also the date of Commodore Jones' arrival) April, 1844, up to the last month (July) so short a period as fourteen months, no fewer than sixty and seventy vessels of various sizes have been captured by her Majesty's cruisers for being engaged in the slave trade. Out of this number not one has escaped condemnation, either for being equipped for the slave trade or for having slaves on board; in the latter case, upwards of 5000 slaves have been rescued, and emancipated by the courts in this colony."

Miscellaneous.

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Mexico.—Pensacola papers furnish the details of the late revolution in devoted Mexico. It appears to have been entirely a military movement. The policy of the new Government is not indicated. It is hinted that a sort of triumvirate may be established, embracing Paredes, Almonte, and the now exiled and invincible Santa Anna.

Rev. Dr. Cleveland.—Cleveland, of Cincinnati, and previously of Salem, Mass., and Detroit, has preached his farewell sermon to his people, and is about to remove to East Boston.

PEACE CONVENTION.—A Peace Convention was held in Providence, R. I., on Wednesday last.

The most prominent Jews in Germany, have agreed that the Jewish Sabbath shall be kept on Sunday.

Twenty one have been baptized in Athol, At, and others are expected to follow soon.

Correspondents of J. W. Pollard, will please, in future, direct to Goffstown Centre, instead of Goffstown, as a new Post Office is now opened there.

We would call attention to the notice of the Sabbath School Convention, to be held at Cambridgeport. It will no doubt be an interesting meeting.

General Intelligence.

LEGISLATIVE.

In the Senate, on Tuesday, Jan. 27, it was ordered that the Committee on the Library consider the expediency of making a further appropriation for making literary and scientific exchanges with foreign countries. An act was reported ordering to the votes of naturalization. At 12 o'clock, M., a convention of the two Branches was held, and Edward P. Tleton and Edward Dickinson, councillors elect, were qualified.

In the Senate, on Wednesday, the resolve on the petition of Z. B. Adams, and the act authorizing the Millbury Bank to increase its capital stock, were passed to be engrossed. The bills incorporating the New Bedford Steam Mill Co., the New England Cordage Co., the Old Town Manufacturing Co., and the resolves on the petitions of Z. B. Adams and Wm. Kidder, were passed to be engrossed.

In the House, the bill authorizing the President, &c., of the Fitchburg Bank, to increase their capital stock; to increase the capital stock of the Boston and Providence Railroad Corporation, and for other purposes, were ordered to a third reading. The bill to incorporate the Berkshires Co.; to incorporate the Bay State Mills; to incorporate the Atlantic Cotton Mills; to increase the capital of the Lowell Manufacturing Co.; were ordered to be engrossed. The resolve on the petition of F. H. Bradley and another, was passed to be engrossed.

In the Senate, on Thursday, the act concerning the Charlestown Branch and Fitchburg Railroad Corporation was passed to be engrossed. The resolves on the petitions of F. W. Paine and Charles Page, were passed to be engrossed.

In the Senate, on Friday, the act ceding to the United States, the jurisdiction over Governor's, George's, and Lovell's islands, and the resolve in relation to an appropriation for literary exchanges, the bills incorporating the Wachem Cotton Mills, the East Florida Turpentine Co., the Agawam Bank, the Fitchburg Savings Bank, and the resolve on the petition of Patrick Farwell, were passed to be engrossed.

In the House, the bill to incorporate the Bay State Mills, the Suffolk Sugar Refinery; Atlantic Cotton Mills; Berkshire County Savings Bank, and New Bedford Cordage Company; to increase the capital stock of the Naumkeag Steam Cotton Mills; Lowell Manufacturing Company, and Fitchburg Bank, and the resolve on the petition of Wm. Kidder, were severally passed to be enacted. Orders were passed, ordering a warrant to issue for an election of a Representative in Richmond, in the place of Walter Cook, deceased. The bill concerning the election of Representatives in Congress, to which latter, Mr. Byington of Stockbridge, moved further amendments, which together with his motion, were laid upon the table, and ordered to be printed.

In the Senate, on Saturday, the acts concerning the election of State Prisoners.—Considerable excitement prevailed at Auburn, N. Y., a day or two since, owing to the death of a convict named Plumb, who came to his death, as was his custom, through severe punishment received at the hands of one of the keepers, who, it is said, has absconded. A coroner's jury, which sat on his body, returned a verdict that Plumb came to his death by a bilious fever, aggravated, if not superinduced, by the severe flogging which he received from Melanchon W. Cary.

Appointments by the President.—By and with the advice and consent of the Senate, John Siddle, of Louisiana, to be Envoy Extraordinary and Minister Plenipotentiary to the Mexican Republic; Chas. W. Rand to be Collector of the Customs for the District, and Inspector of the Revenue for the port of Nantucket, Mass., vice Wm. R. Easton, whose commission has expired.

Injury of a Railroad Fireman.—The N. H. Patriot mentions a serious accident on the Concord Railroad last week. It seems that two extra locomotives, despatched from Concord to clear the track of snow, came in collision, by the first being suddenly reversed, by which a fireman, Mr. Clegg, was severely jammed. His cheek bone and a collar bone were broken.

Awful Shipwreck.—Newspapers from Van Diemen's Land as late as Sept. 23d, have been received by the N. Y. Express. They give the particulars of one of the most horrible shipwrecks on record, by which 414 lives were lost. The "Catarquini," Capt. C. W. Finlay, (emigrant ship of 500 tons,) sailed from Liverpool on the 10th of April, with 269 emigrants, and a crew, including two doctors, of forty-six souls. About 120 of the passengers were married, with families, and in all 72 children.

A new Planet.—Several astronomers in Germany appear have been busily engaged for some time past, in following the track of a recently discovered wanderer in the heavens. On the 13th of December, Mr. Hencke, of Dissen, gave notice that he had found a star of the ninth magnitude, in a place where there had been none before. It is now settled that this is a new planet, Prof. Eroke, of Berlin, being put upon the track. He computes its period of revolution at 1,065 days. The discoverer left the designation of a name for the planet for Prof. Eroke, who calls it *Astrea*.

Shipping.—The Washington correspondent of the N. Y. Evening Gazette, says that the total number of ships entered during the past year in this country, has been 12,725, with a tonnage of 2,546,049, and crews of 164,835 and 3,262 boats. Of these the American vessels were in number 5,133, with 2,026,456 tonnage, and crews of 89,020 men and 2,663 boats.

The clearances during the same time, were 18,780 ships, with a tonnage of 2,984,323, and 155,451 men and 3,182 boats. Of these, the American had 8,197 ships, with a tonnage of 2,025,977, and crews of 100,794 men and 2,462 boats.

Melancholy Deaths.—Capt. T. S. Chase, of the schooner Comet, recently lost at Ocracoke bar, N. C., left a wife and two children. The intelligence of Capt. C. death was so overpowering on his widow, that she probably lost her reason; and rising in the night, with her two children, plunged into the river near Plymouth,

DOMESTIC.

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Agents for the Reflector.—The agents for the Reflector are requested to act as agents for the sale of the Mezzotint portrait of Dr. Judson. Price for Proof copies \$1. Fine prints 50 cts. Forward orders accompanied with the cash, deducting 33 per cent, to be paid to W. S. Damrell. The earliest impressions will be the best.

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The Family Circle.

"O, this a sweet strengthener of my heart,
To have a home where we are together,
Under a bower in summer weather,
Or round the hearthstone in a winter's night."

The Slave-Mother.

BY MARIA LOWELL.

Her own small child she holds, but feels within her heart.
It is not her's, but who she holds, enthralls her in the heart;
And, through the gloomy midnight, her prayer goes up on high.

God grant my little helpless one in helplessness may die!

"I have met life to womanhood, O may she never know,
Unshamed by mother's happiness, the depth of mother's woe;
And on this life, with my grace, before that day I see,
With all my life, as I am sitting, with a slave child on her knee."

The little arms still upward, and then upon her breast

She feels the boughs and violet bands that never are rust;

So on as if joy wakened, but the bliss of palmate pain;

She thinks of him who counteth o'er the gold thine hands

shall gain."

Then on her face she looketh, but not as mother proud,

And seeketh how her features, as from out a dusky cloud,

Are tenderly unfolding, fair as never her own;

And how, upon the round cheek, a fairer light is thrown!

And she trembles in her agony, and on her prophet heart

There drops a gloomy shadow down, that never will depart;

She cannot look up to that place, where, in the child's pure bloom,

I write, with such dread certainty, the woman's loathsome doom;

She cannot bear to know her child must be as she hath been;

Yet she sees one daughter from infancy and age;

And so she crieth at midnight, with exceeding bitter cry,

"O God grant my little helpless one in helplessness may die!"

Story of a Sister's Love.

A few days ago, I was at the State Prison at Sing Sing, N. Y., where I heard the facts I am about to relate.—They furnish as touching an instance of devotion as we have lately met, and they show us that in the humblest walks, even in the atmosphere of vice and crime, there may flourish some of the purest passions, that ought to win our charities, and make us respect the poor.

A young man in Nova Scotia, came to the city of New York and fell among thieves. He became the companion of criminals, perhaps criminal himself. Certainly he was arrested on a charge of crime, was tried, convicted, and sent to the prison at Sing Sing.

His sister in Nova Scotia heard of the fate of her brother, and resolved to secure his deliverance from prison. She was only a servant girl, and her scanty purse was barely sufficient to defray her expenses through the long journey to the city.

When she reached New York, she learned that the only way to get her brother out of prison was by pardon from the Governor. She went to service in the city and worked faithfully till she had earned money enough to defray her expenses to Albany, and was soon there, a stranger, a young unprotected woman, with no other recommendation than that of having a brother in the State Prison. She inquired the way to the house of the Governor, obtained an audience, and then with all the eloquence of love so pen in her own bosom, she made known her request.

The Governor said that he must have some reason for granting the pardon, or he could not interfere.

"But my brother is an innocent man," said the girl, who had never for a moment indulged the thought that he could have been guilty of crime. The Governor wanted something more than her word for it, and giving her the small comfort of words of sympathy and kindness, sent her away to devise ways and means to prove the innocence of her imprisoned brother.

She returned to New York, and finding a place, again resumed her domestic service, and indefatigably labored, as time and opportunity allowed, to accomplish what was now the great end of her life. And what will not perseverance and love achieve! Hopeless as the attempt might appear, she found the men who composed the jury that convicted her brother, and obtained the names of every one of them to a petition setting forth mitigating circumstances in his case, and asking the intercession of executive clemency in his behalf. With this petition the devoted sister hurried to Albany, and full of hope, she presented it to the Governor. He was moved by the intensity of her purpose, and the ardent strength of her affection. But he still hesitated.

"Why," said she, "you must pardon my brother—I shall never leave you until you do. I shall stay just here and pray forever, and if you wish me to go away you must pardon him, and I will bless you, and God will bless you, the longest day you live." Her prayers and tears so far prevailed as to extort a promise that he would make immediate inquiries into the case, and if they were satisfactory he would transmit the pardon by a certain day which he named, through the mail, to the prison at Sing Sing.

Once more the noble-hearted girl returns to her work, and waits for the slow weeks to wear away. But they flew faster when the thought that this time of her brother's liberty drew near. This was to be the reward of her toil, and suffering.

On the very day which the Governor had named, the constant sister makes her appearance at the door of the prison at Sing Sing, and informs the keeper that she had come for her brother, who on that day was to be pardoned by the Governor. She was told that no pardon had been received. Her heart sank within her. "Was she after all to be disappointed?" But the Governor said he would send it by the post and would be here to-day. He will keep his promise, I know he will. The keeper was struck with her appearance and deeply interested in her manner. He told her to come in, and he would send to the post office. While the messenger was gone, she walked the room in great trepidation trembling between hope and fear; and when the word was brought that there was no pardon, she protested that it would come and she should not leave the prison until it did. The kind-hearted keeper took her to his house, and permitted her to stay there, waiting the arrival of the Governor's letter. The next day it came—the pardon came—and she embraced her brother—FREE, and freed by his sister's sacrifice and love.

The pardon was accompanied by a letter from the Governor to the prisoner, urging him, in strong and impressive language, to conduct himself hereafter in a manner worthy of the noble sister of whom he had reason to be proud, and to whose self-denying and persevering efforts he was indebted for his liberty. The brother and sister, rejoicing in their re-union and the boon of freedom so toilfully won, took their way from the prison-house, and are doubtless now in some retirement, earning an honest livelihood.

I dwell with peculiar interest upon this instance of sisterly attachment. It teaches me not to look only to the refined and elevated circles of humanity, for examples of rare and constant love. It tells me the poor and neglected have hearts, and that they are as keenly alive to pleasure and pain, as those in the more highly favored walks of life.

Mother's Magazine.

A Mother's Spirit in Heaven.

The following extract is taken from a little work by Rev. C. T. Torrey, entitled "Home! or the Pilgrim's Faith Revised," published by John P. Jewett & Co., Salem, Mass. It is but one among the many touching incidents related in this book. In speaking of the few pious people in "Home," the writer says—

"One of these, a beautiful flower, in all the sweetness of its bloom, was cut down before the christian character was matured, though not before intimate friends had learned to love it, and hope much from its fruit. Blessed mother! thou art among the holy ones, who stand in the presence of the Lord! If thou dost ever stop praising, and cease to strike the harp in the heavenly choir, it is not to pity human woe; to succor thy tempted child; to wipe away the penitent tear from the burning cheek, the cold sweat of remorse from the brow, and pour consolation into the broken heart? Art not thou the work of the ministering spirits? Did not the eye of boyhood feast on the spiritual beauty of thy face, the beauty of death, when the eye filled with rapture saw "within the veil," and the spirit tasted heavenly manna, to give it vigor for its upward flight? Once thou didst recall the mind from the vanity of this world. Call me to also, and offered to buy my crop at eighty-five. But I had just received my newspaper, in which I saw that in consequence of accounts from Europe of a short crop, grain had gone up. I asked him nine-tive, which after some haggling, he consented to give.

"Did he pay you ninety-five cents?" exclaimed Gaskill, in surprise and chagrin.

"He certainly did."

"Too bad! too bad! No better than downright cheating, to take such shameful advantage of a man's ignorance."

"Certainly, Wakeful cannot be justified in his conduct," replied Mr. Alton. "It is not right for one man to take advantage of another man's ignorance, and get his goods for less than they are worth. But does not my master deserve thus to suffer who remains wholly ignorant, in a world where he knows there are always enough ready to avail themselves of his ignorance? Had you been willing to expend two dollars for the use of a newspaper, for a whole year, you would have saved, in the single item of your wheat crop alone, fourteen dollars!—just think of that! Mr. Wakeful takes the newspapers, and by watching them closely, is always prepared to make good bargains with some half-dozen others around here, who have not wit enough to provide themselves with the only sure avenue of information on all subjects—the newspaper.

"Have you sold your potatoes?" asked Gaskill, with some concern in his voice.

"O no! not yet. Wakeful has been making offers for the last ten days. But from the prices they are bringing in Philadelphia, I am well satisfied they are worth about thirty cents here."

"About thirty! Why I sold to Wakeful for about twenty-six cents!"

"A great dunce you were, if I must speak so plainly; he offered me twenty-six cents for four hundred bushels. But I declined. And I was right. They are worth thirty today, and at that price I am going to sell."

"Isn't it too bad?" ejaculated the mortified farmer, walking backwards and forwards impatiently. "There are twenty-five dollars literally sunk into the sea. That Wakeful has cheated me most outrageously!"

"And all because you were too close to take a newspaper. I should call that saving at the spigot, and letting out at the bung-hole, neighbor Gaskill."

"I should think it was, indeed. This very day I'll sell off money for a paper; and if any one gets ahead of me again, he'll have to be wide awake, I can tell him."

"Have you heard of Sally Black?" asked Mr. Alton, after a brief silence.

"No. What of her?"

"She leaves home to-morrow, and goes to—"

"Indeed! What for?"

"Her father takes the newspaper, you know."

"Yes."

"And has given her a good education."

"So they say; but I could never see that it has done any good for her, except to make her good for nothing."

"Not quite so bad, as that, friend Gaskill. But to proceed; two weeks ago Mr. Black was an advertisement in the paper for a young lady to teach music and some other branches in the seminary at R—." He showed it to Sally, and she asked him to ride over and see about it. He did so, and then returned for Sally, and went back again. The trustees of the seminary liked her very much, and engaged her at the salary of four hundred dollars a year. "To-morrow she goes to take a newspaper. I should call that saving at the spigot, and letting out at the bung-hole, neighbor Gaskill."

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